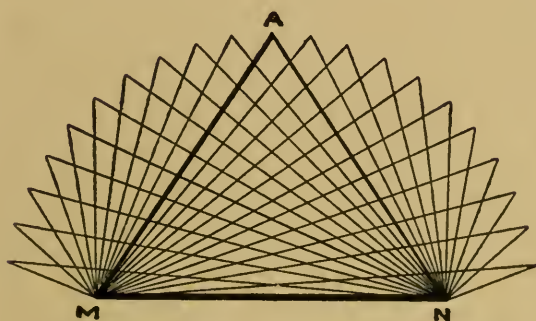


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

FEBRUARY 1926

Volume I

Number 10

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

Editorial Headquarters, 8272 Marmont Lane, Hollywood, Calif.

EDITORIAL STAFF

Editor-In-Chief J. E. Richardson, TK.

Assistant Editor Noneta S. Richardson

Associate Editors Joseph A. Sadony

Haldan Thmas and W. W. Mann.

Contributing Editor . . William Alvis Guthrie, M. D.

*Senior Grand Lecturer for the U. S. and Director
of District No. 8 of the SADOL MOVEMENT*

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THE GREAT WORK IN AMERICA

THE SCHOOL OF NATURAL SCIENCE

Very recently my attention has been called to a subject of profound importance which had not impressed itself upon my consciousness to any considerable extent until within the last few months.

I refer to the large number of inquiries that have come to me from all parts of the United States, and from a number of foreign countries as well, concerning the *Great School of Natural Science*, as a definite physical and tangible institution.

Whilst these inquiries cover a very wide and diversified range of subject matter, they have not impressed me with the feeling that the various inquirers are inspired by any abnormal or unwholesome phase of mere curiosity or inquisitiveness; but rather, they seem to me to be impelled by an earnest desire to come into a fuller knowledge of the great source of knowledge from which they have been drinking, and to learn something of the School back of it all.

At various times, and in various ways, I have answered many of these questions; but most of my answers have been purely personal, and in such form that they could not be passed on to others without grave likelihood of mistakes, misquotations and interpolations which would do great injustice to both the School and the Work for which it stands sponsor.

It has occurred to me, therefore, that one or more carefully prepared articles in this magazine might be of real value, not alone to the accredited students and friends of the School and Work, but to our readers generally, as well as to as much of

the public in general as may come within the range of our limited circulation.

To that end, therefore, what follows may be taken and accepted as an earnest and honest effort on the part of your editor to give to you such definite information as he is at liberty to divulge, concerning the School and its Work. If I do not go as far, along certain lines, as you could wish, please do not forget the fact that I am bound by the limitations which the Great School itself places upon all its accredited representatives. As far as may be possible and expedient, I will give you the reasons for such "secrecy" as the School still finds it discreet and wise to maintain.

THE SCHOOL, AS SUCH

Again and again I have been asked the question: "Is the *School of Natural Science* composed of individuals who live upon the physical plane of life, in their physical bodies? Or, is it made up of Great Spiritual Teachers who live upon the various spiritual planes of life only, and who reach the world of physically embodied humanity by the aid of psychics through whom they deliver their messages, teachings and instructions to the world of physical humanity?"

1. The School is a definite physical institution, composed of men who live in the physical world as truly as do you and your relatives and friends with whom you associate daily and enjoy physical contact and exchange thoughts by means of physical speech and acts. They live and move and have their being upon the physical plane of life, in their individual physical bodies. They eat and sleep and work and study and play (when they can do so without neglecting duties and responsibilities that devolve upon them) and most of them are subject to the limitations of physical nature. That is to say, in due time and under the laws of physical nature, they die and pass on into the realms of spiritual nature where they resume their work for the Great Cause under the new and changed conditions of the higher planes of life. I am aware of the fact that I have planted a question in your mind; and it is one that I will endeavor to answer before I have finished, but I will pass it by for the present.

2. The purely physical School consists of exactly 33 members (when its physical roster is full). At the present time there are but 32 members upon the physical plane, and there is, therefore, one vacancy to be filled whenever the School finds the right man who is duly and truly prepared, worthy and well qualified, and who is willing to take the instruction, make the demonstration of his Mastership, and assume the responsibilities which every chosen member must assume and be prepared to discharge to the uttermost.

3. The number 33 has been selected, among other things, because it complies with one of the vital principles of Nature with reference to human life. That is to say, there are in Nature just 33 distinct and individual lines of human endeavor; and the School is builded upon the concept that it should provide the means and the facilities which enable it to give to its chosen members a finished and complete education upon the physical plane.

Each individual member of the School, upon the physical plane, is charged with the responsibility of representing a definite and designated line of human endeavor, so that when its roster is full there is a specially trained and finished instructor for each and every line of human endeavor and individual evolution.

What are the separate and distinct 33 departments of human endeavor, or evolution? I am forbidden to answer you that question, because it is one of the definite and specific *Problems* which constitutes one of the final tests of the student. It is a problem which he must solve alone and unaided, before he is entitled to the confidence of the School that he is duly and truly prepared, worthy and well qualified to assume and discharge the responsibilities which devolve upon each and every member.

Another item of information, in this connection, will doubtless be of interest: Throughout the history of the School, it has held the interesting concept that each and every normal individual human is, in miniature, a complete replica of the entire universe. This has been expressed in various ways. "The Creator of the Universe is the *Macrocosm* and Man is the

Microcosm." This conveys the suggestion that man, as an individual intelligence, contains within himself the *essence* of the entire universe; and he is often spoken of as the "Microcosm", or "little world", containing within himself alone a complete and perfect epitome of the "Macrocosm", or "Greater World"—the Universe.

On this basis it will be observed that the Great School is a sort of "Mezzanine" world, between the Macrocosm and the Microcosm—between the Great Creative Intelligence, or the God of the Universe, and Man. With its 33 members it has equipped itself with one representative for each department of human endeavor, and qualified itself to instruct mankind in every phase of individual evolution.

It may now be understood and appreciated why the School, many thousands of years ago, promulgated the definite concept that—"The proper study of mankind is MAN". In other words, Man, being the Microcosm, contains within himself all the elements of the Universe, hence, all there is of value in the universe of *knowledge*. By a "*proper study*" of *himself* he attains to the evolutionary status of *Self-Completion*, and earns Nature's inevitable reward therefor, which is *Individual Completion and Perfect Happiness*.

It will be seen that the School of Natural Science, as such, is composed of 33 individual units, or members, each of which is a Microcosm in the physical form of a human individual—and all of which, taken collectively, constitute a vastly greater individuality wherein each distinct line of human endeavor is represented by a Microcosm, or "Little World", a human member.

In this connection, it will be of interest to observe that Scottish Rite Masonry is constructed upon the same general principle and plan. However, its membership is composed of two distinct classes, namely, active and honorary. The Great School has no *honorary* members. It has but one class, and that is *active*. The *active* membership of the Scottish Rite is founded upon the same general principle as that of the School. All the responsibilities for the life, work, education, occupation

and endeavors of the Order, are assumed and discharged by the smaller inner group of *active* members.

Each individual of this inner organization of active members, however, must be a 33rd degree member. He must have had all the Work, and met all the tests necessary to entitle him to share in the responsibilities of the Order. He also has a voice in the determination of all matters that concern the activities of the Order. In other words, the honorary members have no voice in the management of the institution, and no responsibility for the conduct of its affairs.

It will also be observed that the highest number of individual degrees conferred by the Scottish Rite upon its members is 33.

Naturally, the question will arise in the minds of some of our readers, as to whether this conformity of Scottish Rite Masonry to the fundamental principles of the School is accidental, or by definite design. In this connection I am permitted to give a bit of history that will, no doubt, answer a considerable number of questions in the minds of the intelligent and inquiring students of Freemasonry.

It is already known by Scottish Rite Masons generally, that Gen. Albert Pike—the author of that truly wonderful book, “MORALS AND DOGMA”—which might almost be said to have become the “*Bible*” of Scottish Rite Masonry—was the author also of the ritualistic ceremonials for the entire 33 degrees of the Order.

It is not generally known, however, that he received the “*Legenda*”, which constitute the philosophic background of each individual degree of the entire 33—directly and personally from the *Arabian Member* of the Great School. It was my privilege to receive this information directly from the great Arabian Member personally, and communicate it to the former Sovereign Grand Commander of the Scottish Rite bodies.

Perhaps there are no more beautiful ritualistic ceremonials in existence today than those which constitute the 33 degrees of Scottish Rite Freemasonry. And another item that should be of profound interest to every real student of the subject is in the simple fact that virtually the entire philosophy of Scot-

tish Rite Freemasonry is taken directly from the teachings and findings of the Great School of Natural Science.

Six weeks of continuous personal association with the Arabian Member referred to, during the period of his formulative work, enabled General Pike to obtain a very definite understanding of the great, broad, fundamental principles of Individual Life underlying the entire teachings and findings of Natural Science. All this, together with the gift of the legends upon which his work was founded, put him in position to convey to the world, indirectly through the Arabian Member, a definite message of the most profound and vital importance—and for which humanity will ever remain his debtor.

It may not be amiss to mention the fact, in this connection, that the ancient Order of the Rosicrucians—that which constitutes the real lineage of the ancient institution—also had its origin in the Great School. A complex system of mystical, cabalistic numbers entered very largely into their calculations. And here again the so-called “grand mystical number”, 33, was given a prominent place. But here, as in the case of Freemasonry, it has direct reference to the fundamental principle of evolution.

Again and again I have been asked by students, friends, casual readers and thinkers, whether or not there is at present a Rosicrucian organization which represents the true spirit of the ancient work of that Order. This is a rather delicate question to answer, and one which can hardly fail to invite a certain amount of hostility. This is because there are today not less than five distinct organizations which call themselves Rosicrucianism. Each and every one of them makes positive and unqualified claims to the effect that it is the direct and only descendant of the great ancient School of Rosicrucianism. At least two of these have their headquarters in this country.

I do not desire to enter into any controversy concerning the matter. Let me say, however, that there is one and only one organization in existence today which is directly related to the ancient School of Rosicrucianism. Its headquarters is in France, and it is directly under the patronage of the French Member of the Great School. We have a few members of this

organization in our own country, and the institution itself is acknowledged by the Great School, as one of the various movements by and through which it is endeavoring to convey to the world certain definite lines of scientific information for the general good of humanity.

While it would be a pleasure to elaborate upon the subject matter suggested by the foregoing, the limitations of space alone suggest that my readers accept this as a mere introduction to the series of articles to follow.

It is my purpose to give to our readers as much definite information concerning the Great School of Natural Science as present conditions would seem to warrant. I trust they will accept my efforts without criticism, but in the spirit of friendly interest and good will.

In the meantime, if there are questions which any of our students, friends or readers desire to have me answer, I will be glad if they will formulate their questions as carefully and definitely as possible and send them in at their earliest convenience. I will be glad to answer as many of them as may be possible within the limits of my purpose in the articles to follow.

With greetings of friendship and good will.

Your Elder Brother,

TK.

(TO BE CONTINUED)

SELF-CONTROL

The little six-year-old grandson of one of our students was given a lesson on the subject of *Self-Control*. After the most careful and elaborate explanation of the subject, his grandmother asked him if he thought he understood what she had been telling him. He said he did, and she asked him to tell her what is *Self-Control*. Without an instant of hesitation he replied:

"Well, it's to eat all you want, and not get sick by it."

From the Valley of the Pines.

PINE NEEDLES

JOSEPH A. SADONY

TO THE SEA.

When I behold a silent flowing river,
I become lonesome and pensive.
Perhaps, because I see it flow on, never to return the same,
And it takes with it, just a little earth
Toward the leveling of the world.

CHAMELEONS.

It is the hidden things that circumscribe our endeavors.
The things we have forgotten that effect our mental poise.
We only think we think.
We are really too sociable.
Individuality is stained with mimicry,
And is starving for want of seclusion.
We are—most of us—trail-wearers, rather than trail-blazers.

LONELINESS.

We all have been endowed with a certain
Number of seeds of attainment.
If we nurture and grow but one, we may become geniuses,
Daring to specialize.
But if we grow them all, we are human.
Genius inspires us to aspire.
But by the neglect of certain seeds,
The genius out-strips companionship.
The penalty: loneliness.

NOISE.

The more noise one can endure,
The less sensitive the intellectual ability.
Mental faculties may be tuned to coarse, low vibrations.
Endurance marks a scale of acquirements.
Life is like a volcano.
Or a rising flood that gathers force in silence

Until full power is exerted.
Where there is noise there is weakness.
It is that which follows in the wake of strength.
The thunder is harmless—
The silent lightning rends and kills.
Noise is the loud advertising—the ballyhoo.
A man with too much room, growls and is egotistical.
One who is too tightly bound cries out in pain.
And a rattle in your car may be
A warning to tighten a bolt;
Save your car, and perhaps yourself.

BOOKS

There are books written—illustrations in profusion
For every principle in every trade or science
For the better understanding.
But to deal completely with any subject or thought,
Would involve all other subjects.
It would be more than a life's work.
Many lives' work that would catalogue the world.
And the benefit would accrue perhaps to the author only,
And to him doubtfully.
It is more profitable for a reader
That a writer set him thinking
By a few incomplete suggestions.
Whatever the thought, this gives him a push
From some point on his own circumference to his own center.
That is a point in common with us all.

JUDGMENT.

Every man has at some time been too hasty in judgment.
"Let him who is without sin cast the first stone."
Thus the Master Jesus spoke.
And while He wrote in the sand, as he watched their souls,
The accusers of the woman slunk away from a gaze
They could only feel.
And to the woman left alone and ashamed,
In a court with the earth its floor,
And the heavens for walls and roof,

The Voice said:

"Neither do I condemn thee.

Go. And sin no more."

In the court proceedings of the trial of a world

That one decree is written in stars across a sky,

Toward which man's highest steeples point.

There are thousands of the weak who would

Sin no more,

If they heard echoed those words, in spirit

As well as tongue.

They who are utterly weary of hardness,

They who unknowingly are hungry

For the breath of kindness and brotherly love.

They who thirst for that love which is voiced

In strength, in sincerity,—

Unstained by the "institutional", and rigidly righteous.

The ostentatious and sentimental,

The slim of hypocrisy, and the salve of patronage.—

They are yearning for understanding.

They want to see the print of the nail in your hand.—

The scar of understanding

If not of torture.

It is their passport.

THE SEARCH FOR KNOWLEDGE

Throughout the ages that *avis rara*, the Advanced Thinker of the races has winged his way, and out-flown his slow sailing companions. He has been the air route pathfinder, the trail-blazer in the realms of thought.

Also he has been the mocked one. It is at him the world has always laughed and hooted. And all the evidence we have at hand leads one to believe that he will always occupy a similar position among his contemporaries.

However, there comes a time, when more or less thinking members of the human family rise to a comprehension of the

Advanced Thinker's thoughts and ideas. Finally they are accepted, praised, and recognized as verities. And the mocked one is crowned with bay, and becomes a man of genius.

It is the same with races as with individuals. There is a progressive radical period of racial life, especially in the realm of thought. Mental activity and stimulation are abroad. But gradually the findings of the pioneers exemplifying such a period of life is taken over by the conservatives, and is accepted by them, and finally that which so richly promised to be far-reaching in results, is smothered and stunted with favors and adulation, and attention from the *intelligensia* of the world.

The unthinkable of today is the rule of tomorrow.

Thoughts and methods of analysis of today, so foolish and superstitious, and "unscientific", will be proven thoroughly scientific by the time the sun goes down tomorrow.

The pages of history are dotted with the stories of the great and free thinkers who dared to reach out into the unknown, to dream wondrous dreams of impossible things being made possible, and who had the courage or the audacity to voice their opinions.

Some of them found the martyr's grave.

And yet, today the world accepts their theories, but theories, no longer, proves them true, and sagely assumes the attitude of having been always familiar with such mode of thought and the results obtainable.

Such is the inconsistency, or India-rubber quality of the human mind. It is a happy faculty, but not an honest one.

But hardly ever is there given a thought to the fact that the once vital idea through the years has become a dead and unfruitful branch on the tree of knowledge. As soon as an idea is appropriated by the world's masses, it is robbed of its life and vitality. It becomes petrified. Man then really does fall down and worship stone images—stone images which he has created.

Creed and dogmas finally take the place of the search for knowledge.

In *Tertium Organum*, by P. D. Ouspensky, this thought is

strikingly expressed: "*The existing order* is already established in the world of thought, and to fight against it is declared to be a crime.

"With astonishing rapidity those principles which only yesterday expressed the highest radicalism in the region of thought have become the basis of opportunism in the region of ideas and serve as blind alleys, stopping the progress of thought. In our eyes this occurred with the idea of evolution, on which it is now possible to build up anything, and with the help of which it is possible to tear down anything.

"The idea of evolution brings together 'positivism' and 'theosophy'.

"Theosophy is passing along the same path that many movements of thought have passed before. Beginning with a bold, revolutionary search for the wondrous, theosophy soon started to fall away from that and to stop at some 'found' truths which are gradually converted into indisputable dogmas.

"But thought, which is free, cannot be bound by any limits. No *one* method, no *one* system, can ever satisfy it all. It must take from all that which is precious in them. It must regard nothing as *solved* and nothing as *impossible*.

"The true *motion* which lies at the foundation of everything, is *motion of thought*. True *energy*—this is the *energy of consciousness*. And *truth* itself is motion, and can never lead to arrestment, to the cessation of search.

"ALL THAT ARRESTS THE MOTION OF THOUGHT—IS FALSE.

"Therefore the true and real progress of thought is only in broadest striving toward knowledge, that does not recognize the possibility of arrestment in any *found* forms at all. The meaning of life is in eternal search. *And only in that search* can we find something truly *new*."

And yet that is what the world expects to do. To find something new, and yet will deny the possibility of discovering anything new, except in the realm of what it has designated as existing.

Those things which the materialist or physical scientist implies, if he does not confess, are elusive of the physical senses, and cannot be weighed and measured by physical in-

struments, he stamps as the unknowable, perhaps unthinkable, and therefore not worthy of solution, or explanation. Yet he holds that if these elements of life, these forces of nature, are ever to be known, then they will be learnt about through his own methods of thought, which he chooses to call scientific.

If one wishes to know something of the subtler forces of nature, and does not employ the rules of the game as laid down by the materialist, then such a one is outside the gates. Such a one, in the opinion of the satisfied, possesses a mind easily deluded. He is, in fact, very gullible. And his findings consist of a network of illusions.

The verdict of the materialist is always stated before the trial. Such procedure does away with the statement of a case, and the lining up of witnesses.

The free thinker has little choice of routes in striving to reach other realms of thought and consciousness. He must hew out lines and methods for himself. He must acquire that attitude of mind and soul which makes it possible that he may be a pioneer. He must believe that there is something beyond him, which he does not know and has not as yet experienced. He must believe in the possibility of knowing this something. He must believe himself capable of acquiring that knowledge. In order to extend his consciousness, he must believe it possible to extend his consciousness.

If he wishes to see, he must open his eyes.

The open mind to everything as being possible is the only attitude of the real student. It is he who will tread the royal road which leads to the fields of knowledge and experience.

And on such road will be found the bright sparkling stone of Revelations—that Stone which contains his name.

HALDAN THOMAS.

3. To keep one's own self-respect is far more important, to you and to me, than to gain the adulation of the many. One may ignore the crowds, but he can never ignore nor avoid himself. It is ever and always a question of the *Individual*.—
V. B. R.

THE OLD CONTROVERSY

By W. R. EDWARDS

The question by G. E. F. in the December issue, as to the mother's power and control over the prenatal child, raises the old controversy of *Inheritance vs Environment*. *The Great Work* (H. S. Vol. III) touches on this and shows that both are right—up to certain points.

It seems to me that *Mrs. Richardson's* position is consistent with both *The Great Work* and *Reincarnation*; and she is clearly sustained by the latest declaration of the Behaviorist School of Psychology.

Harmonics Of Evolution says that the General Principle in Nature rears the individual to man's estate, whereupon he is forced by Nature to assume personal responsibility. Nature uses the tools she has—parents, society, environment—to bring the individual man to this point. From this point man must make the best of his training.

On page 421 of the same volume, it is declared that human character is the expression of the quality of human life. "The key is in the hands of the individual. He must make of himself a perfect individual and he alone must have absolute command of the keyboard of experience." I accept this as a fact of Nature—in the ideal state.

On page 423 are given several musical examples, as well as human examples, of the powerful influence of society and environment constantly at work on the individual. I take it that there are very few then, not considering those under mediumistic control, who have absolute command of their own keyboard. All, or most all, of us must find it difficult to attend the keyboard because of the meager training most of us have in caring for the streams of impressions constantly pouring in.

Thus, one may agree with *Mrs. Richardson* as to the importance of prenatal and postnatal training in the hands of the mother—as well as of school training, and what conventions

and institutions of society may do toward shaping the growing and impressionable individual. She shows the personal responsibility of the mother—from which we infer the personal responsibility of society which has produced the mother. But she also shows how easily the child, of whatever ego, or degree of vibration, can be handicapped by training.

John B. Watson, psychologist of the Behaviorist School, says: "Man is an animal born with certain types of structure. Having that kind of structure, he is forced to respond at birth in a certain way (breathing, heart beat, sneezing). This is, in general, the same for each of us. Yet there exists a certain amount of variation in structure and chemical constitution between individuals.

"These given reactions are called 'unlearned behavior'—(not instincts). It may be that training begins prenatally. Everything else we have been in the habit of calling instincts, will be found to be the result of training and belong to the 'learned behavior'.

"As a corollary, one may say there are no such things as inheritance of capacity, talent, temperament, mental constitution and characteristics. These things depend upon training and go on mainly in the cradle. A certain type of structure, plus early training, accounts for adult performance.

"Man, as a whole being, when he reacts he does so with his whole body. He thinks with his whole body. We find man everywhere the same at birth. Certain black parents will bear black children, if the line is pure—except, perhaps, once in a million years, when a 'mutant' may be born white, red or yellow, theoretically. I defy anyone to take the infants of various races at birth and mark off difference in behavior that will characterize white from black or red, or red from yellow. Biologist or eugenicist will find individual differences greater than racial.

"Everywhere we find man, we find him doing the strangest things, displaying the most divergent manners and customs. In Africa we find them eating one another; in China we find man eating mainly rice, with queer chop-sticks; in other countries we find him using metal knives and forks. So widely dif-

ferent is the manner of the Bushman from the Chinaman, and of both from the cultivated Englishman, that the question is forced upon us: 'Is the learned birth equipment of man the same wherever he is found?' The answer is 'Yes'—within the limits of individual variation."

If we grant the truth of all this, it would seem to leave little to inheritance in the germ plasm. It places great possibilities on the early training, and upholds Mrs. Richardson and *The Great Work* generally.

Any view we may take of it, however, we observe that modern science is gradually verifying Natural Science—though, as usual, no place is made for the individual ego. However, life is presupposed in an individual organism, this is shown to develop into something which no one can deny to be the ego. Whether it is there at conception, or developed later, modern science does not consider.

EDITOR'S NOTE: Mrs. Richardson's articles on the subject of *Prenatal Influence* seem to have awakened unusual interest among a large number of our readers. The subject is one of profound and vital importance in the solution of the great problem of individual life, and is fully deserving of all the thought and consideration possible. It is, however, in the general class of "Mooted Questions", and opens the door of discussion in many directions. Controversial discussions, under most conditions, do not result in much educational value; but I have felt that there are some elements which enter into the problem that are not generally understood by the casual student, and which have a direct bearing upon the seeming contradictions noted by my esteemed questioner, G. E. F., in the December *Question Box*. For that reason I have endeavored, in the January number, to supply the missing fact.

It gives me pleasure to publish friend Edward's letter on the same theme, and I hope our readers will find both interest and value in his viewpoint.

EDITOR-IN-CHIEF.

6. The more exalted the experience, the deeper the knowledge.—V. B. R.

WHAT IS TOLERANCE?

By VERNA B. RICHARDSON

It is to have reached that place in life's unfoldment where we can grant to everyone we meet perfect freedom of thought, and such comparative freedom of action as does not interfere with the rights, privileges and prerogatives which belong to all mankind.

It is to realize the fact that, to each individual human, life is an individual and personal problem. It is to know that good and evil may exist in the same mind at the same time, and that they often seem to be but relative terms.

It is to know that what is "good medicine" for one individual may be rank poison to his closest friend or nearest neighbor; showing that individuality is an important factor which must not be overlooked in the solution of life's problems.

It is to realize that those who come to us with differing ideals and whose habits of thought and action seem strange to us, should not become the subjects of our judgments nor our criticisms.

It is to accept the fact that their problems are their own and can be solved only by themselves, within themselves; that we can be of greatest service by permitting them to breathe the air of freedom from our criticisms, our judgments or our condemnations.

It is to know that we have no right to condemn another merely because he differs from us in his ideals, his methods or his conclusions.

It is to realize the fact that we have no right to criticise another because his experiences have been different from our own, or because he has not derived the same lessons from his experiences that we have from ours.

It is to accept the fact that we have no right to sit in judgment upon any of our fellows merely because our temptations may have been greater or less than theirs.

It is to realize the fact that by our trials, rather than by our pleasures, we learn to know our real selves.

It is to appreciate the fact that no individual ever reaches the point of perfect balance until the pendulum of life has swung to both extremes—and not to judge him while he swings.

It is to learn that a knowledge of life is necessary to its understanding.

It is to know that only through kindred experiences may we ever come to a perfect knowledge and appreciation of the joys, the sorrows, the temptations, the weaknesses and the strength of our fellows; and that we cannot render service, sympathy nor help to any Soul until he himself has experienced. He must *know*, and knowledge comes only as a result of personal experience somewhere along the way of life.

It is to realize that we must draw no lines and lay down no laws for others to follow, because they are accountable to themselves alone, save only in their relations to society and the laws of men therein.

It is to realize that we can be true to ourselves only by living our lives according to our own individual standards of Equity, Justice and Right.

And thus it is that, through *Tolerance* we may work out our own salvation, always allowing to each and every individual we meet the same freedom of life and action, never trespassing upon another's rights or prerogatives—fearful of nothing, grateful for everything, having Faith in ALL things.

WHAT IT MEANS TO BE A MEMBER OF THE SADOL COUNCIL

By GRACE WHITMORE

Self-Expression is the Life of the Soul.

We Know "To Think alike is to Be alike".

We literally bring the Self to the Council, in that it forms a place wherein the Loyal Student finds an atmosphere of Freedom and sympathetic understanding seldom realized elsewhere.

This Philosophy teaches, fundamentally, the scientific development and unfoldment of Individual Intelligence. To me, the Council is a Spiritual Laboratory, wherein the Self is to be tried and tested in its three-fold relationship.

There is but One Ethical Mold for the building of Personal Character in Harmony with Natural Law; and the Morality which we are required to formulate and exemplify requires constant and independent choice, as well as voluntary awareness. Scientifically expressed, we are to be proven upon a Moral Basis, which is three-fold in its exemplification.

Within the Sadol Council, Loyalty is given its power of absolute quality, for in an association of differing characteristics, each Soul must prove its value in adaptability, tolerance; and, in fact, in each and every principle required, or be found wanting. We are impelled and voluntarily seek for co-operation. Here we are given a Great Opportunity. Our Personal Responsibility, from the privilege of such association, is such that to bring and to be and to Give less than our Best in applied Effort to fulfill our part for mutual benefit, is to fail. To fall short of that which is rightly demanded by the very nature of such an association.

The definite Ethical formulary prepared for and presented to us is such that only in conformity with the same can we prove trustworthy. In this Laboratory, in which we so gladly work, is found that sympathetic consideration which renders the Individual capable of presenting the most intricate and personal problems, with the deep appreciation of the fact that here he will receive that help and Light upon each question under consideration, that will result in greater incentive for constructive effort in line with the Knowledge so scientifically and rationally applied.

To endeavor to See the Self as others see us, is to interpret the inner meaning of Tolerance and Compassion, and therein gain an added respect for all Individual Effort; and to realize the common Heritage of each Soul. To be an integrating force for Good requires intellectual and moral understanding and adjustment; as well as constructive effort to maintain equilibrium of mutual development.

When each Individual can develop and maintain Self-Respect as an accomplished fact, he can the better concentrate for the good of whatever cause is to be gained, or established. In the atmosphere exemplified in a Harmonic Council, the incentive is such as to bring forth the best effort of each member. Herein is given proof of the great Law of Compensation, for literally as one Gives, so he Receives. Then comes the real Test to prove, in daily Life and Living, the Moral exemplification which represents true appreciation of the benefit received from the Harmonic association and guidance. To be a Harmonic Transmitter of Truth is one of the purposes for which we strive, as well as for mutual guidance and development.

The Council may well prove a melting pot wherein each Soul becomes refined by testing. For our One Great Purpose is to be a Constructive and Harmonic Unit in the Great Work. Then each Council is a Watch-Tower of Service.

“Convey the Message of Truth by Living the Life.”

FOUR ESSENTIALS OF CHARACTER

There are four elements of human character essential to a strong and successful individuality and personality. These are Self-Control, Self-Poise, Self-Reliance, Self-Respect. They are fundamental qualities of character admired by all people and especially admired by the weak, uncontrolled, dependent individuals. They are qualities which must be made an inherent part of every positive, successful character.

Many people in the past, and in the present, have construed the term “Self-Control” to mean self-suppression, self-abasement, self-annihilation. They have interpreted it to mean the entire destruction, annihilation, or elimination of certain character elements, impulses, desires, emotions or functions of human nature, whether on the physical, spiritual, or psychical planes of life.

These ideas and interpretations of Self-Control are entirely wrong. Self-Control does not mean any of these things. But it does mean that all passions, desires, impulses, emotions and propensities of the soul, whether on the physical, spiritual or psychical planes of life, should be so under the direct control of the individual's Will that he can, at an instant's effort, check them, divert them, or transmute them into channels of constructive activity and accomplishment.

"A vast amount of time and valuable energy have been wasted by those who, under false instructions, have endeavored to annihilate, extinguish, uproot, eradicate, eliminate and entirely destroy certain elements, passions, desires, tendencies, impulses and functions of the soul, and of individual intelligence, instead of seeking to make of them powerful and effective instruments of the Will through the proper exercise of Self-Control.

"You who have labored under the disadvantage of such false instruction, or who have been groping over the pathway without instruction of any kind, will understand more fully what is here intended when it is explained that there is not a single emotion, impulse, passion or desire of our being, whether of the kind you are accustomed to designate as physical or spiritual or psychical (and which, if it were permitted to *control you*, would become destructive), but may—under proper control of your Will—be transmuted into a vital impulse of Constructive energy and power.

"An illustration may help to make the truth of this statement more clearly apparent: Every impulse of the soul which reaches the plane of expression through the physical organism, involves the expenditure of physical energy and vitality. The impulse of fear, in any of its many shades, degrees and phases, is a destructive force, when uncontrolled. It involves the loss of vital energy and power. But if the impulse is checked by the power of Will in its inception, it may be converted instantly into a constructive impulse which will enable the individual to avoid the thing which inspired the impulse of fear. The power of Self-Control, in this instance, has converted a destructive impulse of fear into a constructive effort to avoid

that which inspired the destructive impulse of fear. The same is equally true of every other destructive impulse of the soul. By the proper Self-Control it may be converted into a constructive effort in line with the process of Independent Spiritual Unfoldment and Evolutionary Growth.

"To annihilate, or entirely extinguish the impulse of fear at the approach of an enraged bull (without converting that impulse into a constructive effort for escape) would be to expose one's self to a danger much greater than that involved in the impulse of fear itself.

"Then again, it is as impossible for you to annihilate, extinguish or entirely eradicate the impulses of the soul (without thereby and at the same time destroying your own individuality) as it is for the chemist to extract or extinguish the oxygen in water without thereby and at the same time destroying the water itself. And the reason is the same in both cases. It is because they are essential ingredients in the compound. The one is as essential to human nature as the other is to the nature and consistency of water.

"From what has now been said, it will be clear to the student and thinker, that it is but a fruitless waste of both time and energy for the individual who is in search of development and unfoldment to attempt the impossible task of eradication, or annihilating the primary and essential elements of the soul in the hope of thereby ridding himself of the natural tendencies of human nature. His real task lies not in that direction at all. If he is truly in search of it, he may find it in the effort of the soul to acquire that kind and quality of Self-Control which will enable him to become the most powerful and efficient cooperator with Nature in the constructive unfoldment and development of all his powers." (The Great Work, TK.)

In the beginning of our existence as individual intelligences, Nature endowed us with a Consciousness, a Will and a full set of Appetites, Passions, Emotions, Tendencies, Ambitions and Impulses. Each person has these in his individuality, and they are inherent. They can be neither eradicated nor destroyed.

Consciousness was given us to *know*; Will to *do*; and together these enable us to do things independently and volun-

tarily. These appetites, passions, emotions, etc., are, in themselves, justifiable and legitimate; but any one of them may be made most destructive in its effects on the individual soul, if allowed to go uncurbed, or unrestrained. On the other hand, any one of them may be made constructive in its results if properly restrained and tempered by the individual. This means that constructiveness or destructiveness of all these tendencies, propensities and impulses, depends upon the individual's control of them by the exercise of his Will. In this he acts independently and voluntarily.

Through Consciousness we learn of them and know that they must be controlled. Through the Power of Will we control them. It is only by this control of the individual Will that these emotions, passions, appetites and tendencies become useful factors in helping us to fulfil our primary Purpose of Self-Completion and aligning ourselves with Nature in her work.

When this knowledge comes to our consciousness it is our responsibility to bring these tendencies under our control; and we are bound to do this or suffer the results of the evasion of personal responsibility, according to the immutable Law of Compensation.

This set of passions, appetites, emotions and impulses is given us at the beginning of our existence; they are primary elements of our soul. To make them constructive it is our duty to *control* them. Every individual has the same duty to perform for himself; no one can do it for him. Hence, Self-Control is a primary Duty of every individual Intelligence or Soul and therefore he must learn to perform this duty by rigidly applying his Self-Control at all times. This means that every human being must learn to control his anger, fear, worry, selfishness, moodiness, emotionalism, jealousy, envy, greed, indolence and all other destructive phases of his nature, that he may fulfil his primary duty to Nature.

Self-Poise is the state of equilibrium resulting from internal and external Self-Control. It expresses itself in calmness, quietude, composure, dignity, reserve, self-confidence and *sang froid*. It is a mark of soul maturity, strength of charac-

ter, definiteness of purpose and depth of intelligence.

The person of Self-Poise has himself always so definitely under control in all things that he never is seen to lose his head in unexpected emergencies; in unusual happenings his dignity is always reserved; in soul-racking experiences he is always deliberate, composed, and master of his soul, as well as of his surroundings. He has learned to control himself physically, spiritually, mentally and morally.

Self-Reliance means reliance upon one's own powers, or judgment; self-confidence. The self-reliant individual relies on his own abilities, faculties, capacities and powers and maintains confidence in them. He first tries and tests his own resources before calling for help, sympathy, or cooperation from others. He carries his own responsibilities and fulfils his own obligations, with no attempt to unload these onto the shoulders of others, or solicit the aid of others. He meets and solves his own problems. He stands on his own strength and stability. He depends always on *Self*, until he has demonstrated that he has failed—then he asks help of those who can render him assistance.

"Go to your friend for sympathy; that is natural. Go to your books for comfort, for counsel. But the time will come when no book, no friend, can decide your problem for you; when nothing can help you; nothing can save you but *yourself*. Begin *now* to stand alone."

Ella Wheeler Wilcox has expressed very beautifully the idea of Self-Reliance in the following poem:

"Lean on thyself until thy strength is tried;
Then ask God's help, it will not be denied.
Use thine own sight to see the way to go;
When darkness falls, ask God the path to show.
Think for thyself, and reason out thy plan;
God has His work, and thou hast thine.
Exert thy Will and use it for control;
God gave thee jurisdiction of thy soul.
All thine immortal powers bring into play;
Think, act, strive, reason—then look up and pray."

Self-Respect is a necessary quality of every forceful, suc-

cessful character. But Self-Respect can be attained only through the practice of Self-Control, Self-Poise and Self-Reliance. The individual with a lofty code of morality, a high sense of Personal Responsibility and elevated ideals, who puts forth a consistent endeavor to do right, and exerts constructive effort to live his life according to all that is good, true and beautiful, by exercising Self-Control, Self-Poise and Self-Reliance, earns the legitimate compensation of his own Self-Respect. This is his rightful reward from Nature.

Every individual who wishes to discharge his responsibility to Nature by becoming a strong, wholesome, constructive individuality, must practice and exemplify Self-Control, Self-Poise, Self-Reliance and Self-Respect, and make them an inherent part of his character. He owes this to himself, to Nature and to society in general.

Every woman who wishes to stand as a beautiful monument of wifehood, motherhood and womanhood, must make these four essentials a deep and fundamental part of soul life. They must become as her Shibboleth which vouches for her right of entrance into the Lodgeroom of Soul Peace and Self-Content. She owes it to herself, to her husband, to her children, to society and to Nature to adopt these into her everyday life as a part of her inherent responsibility. She owes it to them to become a self-controlled, self-poised, self-reliant example of lofty womanhood.

"The strength of your life is measured by the strength of your Will. But the strength of your Will is just the strength of the wish which lies behind it. The strength of your wish depends upon the sincerity and earnestness and tenacity with which you fix your attention upon the things that are really great and worthy to be loved."

NONETA RICHARDSON.

2. One cannot live contrary to his own ideals and be comfortable or happy. *Remorse*, with the unerring sense of the bloodhound, will find him out and run him to earth.—V. B. R.

WHAT IS INSPIRATION?

You will recall the puzzled and disturbed state of my mind, as expressed in the January number, under this heading. Well, I am glad to tell you that within five days from the date on which my manuscript went to the printer, I had received at least three answers to the question; and since then others have come in, showing that it was largely a matter of *delay* on the part of those who actually tried to answer the question.

But this gives me the opportunity and the excuse for requesting all those who are endeavoring to answer these questions, to get their answers to me before the 10th of the month. For illustration, if you desire to answer the next question (which will appear at the end of this article), be sure that you get your answer to me before the 10th of February.

Here are some of the answers which have come in to the question above:

1. "A record of the Soul's activities."—C. J. W.
2. "The Soul's spur to Self-Consciousness."—Mrs. I B.
3. *Inspiration* is a spiritual creative impulse from the spiritual planes, received by us because we happen to be attuned to it through our desire to accomplish something 'worth while' in our particular line of endeavor."—G. P. B.
4. "The Soul's conscious recognition of Spiritual Truth."—A. E. P.
5. "An outside force strong enough to awaken into action one or more of one's inert faculties, capacities or powers."—Mrs. B. R. P.
6. "Thought transference from spiritual intelligence."—E. M.
7. "The conscious and voluntary acceptance of intuitive teaching, or Spiritual Perception."—G. W.
8. "A supernatural intuitive knowledge of Truth."—A. C. N.

9. "Clarifying and action-stimulating contact with, and capability of, receiving independently from the Great Infinite, and the thoughts of those whose knowledge transcends our own, with or without effort on their part to impress us regarding a specific subject on which we as individuals concentrate or meditate."—G. E. F.

10. "A mental conception or intuitional impression of one or more individuals which excites the emotions to greater activity along constructive lines, and furnishes the motive power for the Aspirations of mankind."—R. P. F. G.

One additional response I would like to quote, from "Acce Kay"; but it covers so much space that I am compelled to forego the pleasure.

The foregoing, however, furnish all the evidence necessary to prove the great wisdom of the School in its development of a terminology which meets the demands of exact science.

For instance, the foregoing ten efforts to define "Inspiration" show conclusively that the 10 students have virtually 10 different concepts of what the word means. When you take into account that the word itself is one in common use, and familiar to every individual who, by any method of calculation, can be said to "speak the English language", it can be seen at a glance what a travesty our efforts are upon our "mother tongue".

One of the Great Masters has said, in substance, that in just so far as two individuals attach different meanings to the same words, they speak a different language. If that be true—and I believe we will all admit that it is figuratively correct—then if these 10 students should come together, in convention assembled, to discuss the subject of "Inspiration", one can readily imagine that their efforts would constitute a "confusion of tongues" quite as disconcerting as that which is supposed to have occurred at Babel—the capitol of Babylonia—as narrated in Genesis.

Suppose you were to step into the midst of such a convention, and should make the simple statement: "Friends, I have

come to you because I have had an INSPIRATION". Now let us apply these several definitions to the expression, and we find that No. 1 thinks you have had "a record". No. 2 thinks you have had a "spur". No. 3 thinks you have had a "creative impulse from the spiritual planes". No. 4 thinks you have had "a conscious recognition of spiritual truth". No. 5 thinks you have had "an outside force strong enough to awaken into action one or more of your inert faculties, capacities or powers". No. 6 is under the impression that you have had "a thought transference from spiritual intelligences"; and so on. But no two get the same understanding of what you have said.

Now suppose these 10 listeners went out into the world and repeated your message with absolute honesty, as they received it from your own lips, what would be the results? I leave you to imagine.

But let us suppose that you went before this same intelligent audience to deliver an address on "The Teachings and Findings of Natural Science", and during the course of your message you employed 100 equally important and vital terms to express your meaning, and your audience had 10 different meanings for each of these 100 words. Suppose none of them was entirely correct, but each individual of your audience went out to interpret your message to the world, as he received it, how many misinterpretations of your message would the world receive? The answer is, just 1000.

Does this give you a suggestion of the difficulties the School encounters in its efforts to convey its message of "Exact Science" to the world of humanity today? Does it give you a hint of the responsibility each one of you assumes when you undertake to pass on the scientific knowledge of the School to your inquiring fellows? And does not all this give you a rather startling appreciation of the real value of the work you are doing in your efforts to respond to these questions I am propounding to you from month to month? If so, I feel convinced that each one of you will, in future, devote some time to a conscientious study of each future problem submitted to you, and do your best to derive personal benefit and educational value therefrom.

Before we go further, let me assure you of my deep gratitude for the splendid efforts you have all made to answer this last question—"What is Inspiration?" What I have said has not been in the least tinged with the spirit of criticism, nor intended to humiliate you. I have sought only to convey to you a vivid suggestion of some of the many and varied difficulties which confront the School in its efforts to get its message of exact science over to the world in a form and manner that will eliminate all misconstructions and misinterpretations.

I have thought also that, from this practical illustration, you might obtain some slight suggestion of the deadly gantlet which Truth has ever run in its efforts to reach the hearts and souls of men. It may enable you also to place a more accurate valuation upon the messages of the Great Masters of all time, as they have come down to us through a "confusion of tongues", and through languages that long since have passed from the knowledge of mankind, and are known to the world today as "*dead languages*".

If it should even cause you to wonder how much, if any, of the St. James version of the Scriptures can be relied upon as free from misconstructions, misinterpretations, misinformations, mistakes and interpolations—I should still feel that you have gained something of profound value, sufficient to offset any loss you may sustain.

Let us now return to the subject of "*Inspiration*", and see what, if any, light we may obtain by its further consideration from the viewpoint of the Great School.

If I should say to you that Inspiration means *the act of breathing in, or the drawing of air into the lungs*,—I am sure you would have to agree with me. At the same time, you would know that this is not the sense in which I intended you should consider the term. But suppose I were to tell you that it means—"A supernatural divine influence on the prophets, apostles, or sacred writers, by which they were qualified to communicate Truth without error", what then? You would know at once that this is the meaning which theologians give to the term.

Natural Science, however, recognizes the fact that there are certain stimuli in nature which act upon the intelligence of mankind, either directly or indirectly through the emotional nature, exciting or stimulating the individual intelligence to greatly intensified activity along constructive lines. Often this intensified activity gives to the Soul of the individual a clarified vision of the transcendent beauty of Nature, or the sublime majesty of Truth. Such a stimulus may have its inception upon the physical plane or upon the spiritual plane, or both. For illustration, *opportunity* alone may stimulate the intelligence to intensified action in the building of a home for orphan children. *Sympathy* may stimulate the intelligence to intensified activity in the relief of human suffering. *Loneliness*, *the loss of a friend*, *the voice of a loved one*, *the desire to serve our fellows*, *the spiritual vision of a Great Master*, but the most potent of all—LOVE—may stimulate the Soul to intensified activity along constructive lines, and give to it a clarified vision that lifts it, for the time being, far above the sordid things of this life, into the realms where Truth and Beauty abide and abound; hence—

Inspiration is whatsoever in nature—physical, spiritual, psychical, æsthetic, or moral—stimulates the individual intelligence to intensified constructive activity and gives to the Soul, for the time being, a clarified vision of the transcendent beauty of Nature, or the sublime majesty of Truth.

Your next problem is:

WHAT IS COURTESY?

Your Elder Brother.

TK.

BACK MAGAZINES

Answering a question concerning the magazine: 1. Yes, back numbers of the magazine can be had, on order, but the price is 50 cents a copy. 2. The June issue (No. 2) is out of print; but aside from this there is still a limited number of all the other numbers. Please note the fact that it is the *June* number that cannot be supplied.

LIGHT OF LOVE

By HUGH ROBERT ORR

The nomad of the desert—he alone—
Reads right the riddle of the sphinx's face;
For he finds not the meaning in mute stone,
But in the wistful heart of all his race.
So we turn from this seeking in the sand,
This searching of the sky for some decree,
And find in the fond touch of some dear hand,
Our only answer to life's mystery.
One passes by whose very garments glow
With the white radiance of his great soul;
Our spirit reaches out to him, and, lo,
That touch of healing virtue makes us whole.
The stars go out; they give no guide, no mark—
Only man's love for man beats back the dark.

I have known such a one, whose gentle grace
Makes music on the clamorous way we go;
A strength of tenderness is in his face,
A strength such as the brutish never know.
Some silent loveliness flings its sweet spell
Across the years of all our comradeships,
Something our hallowed days can never tell
In prosaic language of our lips.
Only within our hearts the song is sung,
Only within, a light leaps up to birth,
Because some kindling spirit walked among
Our shadowy forms that wander on the earth.
So you, dear friend and brother came,
Touching our unlit lamps with your white flame.

1. Never permit yourself, for one moment, to think that you are superior to others of your kind—lest you may be required *to prove it*.—Verna B. Richardson.

THE BOOKLETS

As a direct and definite response to many individual inquiries we have not yet had time to answer by personal letter, we desire to make the following explanation:

1. We still have on hand a number of complete sets of the little individual Booklets which we will be glad to supply to any of their friends who desire to possess them. This also means that we will fill orders for any one or more of the booklets, as long as they last, knowing that some prefer the individual booklets to the Bound Volumes. While they last we will supply complete sets for \$2, and anything less than full sets at the rate of 20 cents per copy.

2. A limited number of copies of BOUND VOLUME No. 1 remain, at \$2 a copy. We especially urge those who desire to possess copies of this beautiful book, to send in your orders with as little delay as possible. This volume has been pronounced by experts in book-making, to be one of the very best pieces of workmanship possible under present existing conditions. The beautiful combination of type and tinted paper is something seldom seen, and satisfies the artistic sense of beauty and consistency.

3. BOUND VOLUME No. 2 will be ready for delivery in the near future. It will contain the remaining six booklets of the series, and will be a perfect companion to No. 1 in every respect. Its price also will be \$2 a copy, and we will be glad to receive orders for it at any time.

We feel that in these two Bound Volumes of the Booklets we are giving the students and friends of the Work something of real value from an educational viewpoint, as well as something that every owner will prize for their artistic beauty and fine workmanship.

Experience with No. 1 proves that these Bound Volumes are something from which every reader, regardless of church, creed, belief, dogma, cult or philosophy, will receive real value—and without offense of any kind. They are absolutely non-sectarian, and can be sent or given to anyone who is in need of any of the many messages of Truth they contain. One of the

things we especially recommend, from an educational standpoint, is that the students and friends use these as a means of interesting others in the study of Natural Science. Many already, who have read Bound Volume No. 1, have become interested in the literature of the School, and are sending in their orders for the volumes of the *Harmonic Series* and for the magazine.

In truth, we do not believe anything could make a more favorable impression upon a stranger to the School and Work, than a copy of Bound Volume No. 1—and also No. 2 when it is out.

The Big "Chief" has spoken!

TK.

THE LOCATION OF THE SPIRITUAL REALM

The idea of the location of the Spiritual Realm is often confusing to the student, and perhaps has been made so by the attempts of those who have written of the spiritual realm, and finding no words that particularly fit or explain their vision or experience. The following quotation from an unknown early religious writer states the position, interestingly and vividly, if quaintly.

HALDAN THOMAS, *Editor*.

"That the high and the next way to heaven is run by desires, and not by paces of feet.

"But now peradventure thou sayest, that how should it then be? For thee thinkest that thou has very evidence that heaven is upward; for Christ ascended the air bodily upwards, and sent the Holy Ghost as he promised coming from above bodily, seen of all His disciples; and this is our belief. And therefore thee thinkest since thou hast this evidence, why shalt thou not direct thy mind upward bodily in the time of thy prayer?

"And to this will I answer thee, so feebly as I can, and say: since it so was, that Christ should ascend bodily and thereafter send the Holy Ghost bodily, then it was seemly that it was upwards and from above than either downwards and from beneath, behind, or before, on one side or on other. But else than for this seemliness, Him needed never the more to

have went upwards than downwards: I mean for nearness of the way. For heaven ghostly is as nigh down as up, and up as down: behind as before, before as behind, on one side as other. Insomuch, that whoso has a true desire for to be at heaven, then that same time he were in heaven ghostly. For the high and the next way thither is run by desires, and not by paces of feet. And therefore saith Saint Paul of himself and many others thus: also though our bodies be presently here in earth, nevertheless yet our living is in heaven. He meant their love and desire, the which is ghostly their life. And surely as verily is a soul there where it loveth, as, in the body that liveth by it and to the which it giveth life. And therefore if we go to heaven ghostly, it needeth not to strain our spirit neither up nor down, nor on one side, nor on other."

OUR THANKS

During the Holiday season the editor-in-chief and his "in-chief-editor", *Noneta*, have been the happy and grateful recipients of many beautiful cards and letters of greeting, from students and friends of the Work in all parts of the country, as well as in foreign countries.

We have found it physically impossible to respond to these individually and personally. But we want each and every friend who has thus expressed his or her friendly remembrance of us to know that the greeting has added to our happiness and given a brighter coloring with which to embroider whatever clouds may float across the sky of our New Year, 1926.

Your gracious and generous remembrances already have inspired us with the earnest desire and unwavering purpose to make this little magazine a more perfect and worthy Messenger of Truth between you and the Great Friends of the Friendless whose sympathy and Love we invoke in your behalf.

And to the readers of the magazine, one and all, we extend the hand of good-fellowship, and the sincere wish for your increasing health, prosperity and happiness.

We crave your friendship and forbearance—for we shall need both.

THE EDITOR-IN-CHIEF.

A KICK FROM A "NUT"

The following letter explains itself—which is a plenty—and will give our readers all the information they need as to why the editor-in-chief does not know how to edit our magazine.

"Deer editer of the Grate Werk:

As a sub-scripiter to your maggiezeen, I got a kick cummin'. I'd like to know why this here 'Tk feller is allus askin' we sub-scripeters for definishens. Aint he got no dickshunairy? It's bad enuff for him to add-mitt he don't know what "*Simpathey*" is; and now he comes out in black and white and sais he don't know what equity justice and rite is. Do you spoze that this here guy jest don't know nothin' atall. And then, if we sub-scripeters haf-to pay for the maggiezeen and then right letters all the time to tell the editer what's what, and what's it good for, hooze to blaim, I asks, and for why?

He don't seam to know that I'm a darn bizzy woman, hatchin' out lessons for syckick devellopment and confuzion evry month; but I spoze I'll haf-to set down and tell this here 'TK what he wants to know, or the next maggiezeen won't be nowhere a-tall. Well, if I must, I spoze I must, so here goes:

Simpathey is a unfortunut understanding of a other fellers troubles that lessoneth the purse and maiketh it flat-like.

Equity is a assoeyashun of acktors and acktoresses to make the perducers mad.

Justice is what we allus want the other feller to get if he has did rong—and we jest nacherly don't like 'im nohow.

Right is the other way from Left. Funny he wouldn't know that.

Now that this is off my mind, let me tell this here TK not to let it ockeurr again. Hold up a motorsykle cop and buy a dickshunairy for the offis. We sub-scripeters can't be bothered

all the time lookin' up things for a hi-brow editer who ain't got foresite enuff to pervide himself with plenty of words, ner gumpshun enuff to use 'em in the rong places.

And this here Noneta Chick-eta, what contribyutes occashunal, pokes fun at our iron fence, and gets mad because we ain't got children's toys scattered all over the grounds, jist like her mother had 'em for her when she was a infunt. She has the quearest noshens about lettin' the publick pick the flowers, muss up the grass and throw melonrine and lemon-peals around nonshallant-like and with abandun. She even attacks the spinal colyume of our made. I wouldn't mind that so much, but it gits my goat when she flares up because our house is kep clean. She wants everything threw around promiscus, and says the chair covers is icy and she was afeard to set on 'em.

And she says some of us mothers made her shivver with unwelcum intentions; but I think she didn't ware enuff close, and her goose-flesh got to vibratin. She sais she wanted to run away from this here devastatin' hostess and, by gum, she did.

Now, that's all the kicks I got agin your maggiezeen; but a guy named Frederickburg Virginia Hamm done us out of some more subscripshuns to your maggiezeen, so we can't afford to buy none of them there little bound volubles till our ship comes in again next January. It'll be a cold day before we git any money, and all we can do now is to yearn and suffer and read your maggiezeen and suffer some more.

There is a question we would like to ask which is very delicate and percynal. It says in one of your books that when one gits to be reel spiritual, it makes 'im transparent. O deer! O deer! Is they any danger of me gitting so spiritual I can't eat a olive without the hole world knowin'? This thought has almost kep me from movin' up onto the next hier plane. Now, Mr. editer, maybe you can run your maggiezeen another month on what I have give you this time.

I hope you don't think I am critticle, for I'm not. I'm jest sorry you ain't got more sense. You ort to know a lot more

words, so you wouldn't haf-to bother we sub-scripters so much for definishens and things.

Hopin' you'll be able to gît along now till after Crismus. I am always

Yours thick and Opake.

NERISSA NUT.

P. S.—I got too much sympathy. How can I get rid of it?

THE QUESTION BOX

QUESTION: This is a question of *Tolerance*. I am running a restaurant. A real estate man and family, consisting of wife and two badly spoiled children, have boarded with me for two years. They now owe me over \$300 and, although I have used every peaceable means I can to get them to reduce the amount. Instead, they are extravagant, even though constantly broke, and keep running behind.

It seems so strange to me that they will waste and throw away their money when they are unable to pay me for their actual living. And I have spoken of the matter to some of my other neighbors. What I want to know is this: Am I doing wrong in speaking of their shortcomings to others?

ANSWER: It depends entirely upon the motive that impels you to do so. When you speak to others about them, is it because you are out of patience with them? Is it because you feel critical towards them? Is it because you expect to accomplish any real *good* by talking about them to your friends and neighbors? Or, is it just because you want to relieve yourself?

The Law of *Tolerance* prohibits you from talking about *anybody* in a manner that will injure them or do them harm. Furthermore, unless your motive is to interest your friends and neighbors in doing something that will help those poor spend-thrifts the better to understand and appreciate their responsibilities, to learn to live more economically and save something, to pay their debts and stop piling up more—in other words, unless you are trying to be of some real *service* to them when you talk about them to your neighbors and discuss their affairs

with others, you have no right to open your mouth about them.

Your letter impresses me with the suggestion that your motive is rather to relieve *yourself* than to help *them*, by talking about them. If I am correct in this, then you are doing a positive wrong when you discuss them and their affairs with your neighbors and friends. The burden is on *you*, to prove that you are talking about them for the purpose of *helping* them and *serving* them. My suggestion to you, therefore, is to go out in the woods, or somewhere else that will enable you to think without interruptions; then begin and make a careful and critical analysis of your own motives, to find out exactly *why* you talk about these poor people to your friends. And you can afford to be very critical of *yourself* in such an analysis; for it is a matter of *motives*, and the burden is on *you* to show that your motives are *good* and distinctly intended to *help* the people you talk about. If you fail in this, then you can safely assume that you are doing a wrong thing when you discuss them or their affairs with others—and this, no matter how far the family falls short of your own ideals.

Your other two questions do not seem to be of practical value to this department.

QUESTION: In the December number, at page 21, G. P. B. says: "As far as the matter concerns the divine origin of the Master, Jesus, who is there to deny that the Great Creative Intelligence who creates worlds and universes could not, should it so choose, cause the formation of a child in the womb of a virgin without the ordinary physical process of generation?"

"Does not the whole proposition concentrate down to the plain fact that it is a matter of narrow, limited human intellect, which cannot grasp the magnitude, the infinity and the omnipotence of the Great Creative Spirit?" etc., etc.

After a discussion of the above by the members of our Council, we would like further explanation as to whether this article is consistent with the teachings of the School.

ANSWER: This question was sent to the *Advisory Board* for answer, and came to the editor of this department from the *Board*. But one of the members of that *Board* sent a reply,

from which I take the liberty of quoting the following:

"In acknowledgment of your letter in reference to the article by G. P. B., I would not attempt to answer it myself, but I will send it on to the editor. However, as it is possible that space will not permit of his immediate reply in the magazine, I will say this: My impression is that G. P. B. would agree with the sentiments of your Brothers fully; for I do not believe he meant that anyone should take the matter in just the way those who believe in the *immaculate conception* interpret it. It seems to me that the article, taken as a whole, is meant to convey the impression that it is a hypothesis not worth while quibbling about; and that the thing of importance is the *Teaching* of Jesus and not *his origin*; and he seems to try to show that Jesus himself endeavored to get the people to see that very point. While it is true that what you quote might have been put in a different form, I believe that the editor wishes each one to have his or her own individual style of expression, and undoubtedly allows some things to go into the magazine expressed in terms somewhat less exact than he would express it, were he writing the article himself. However, I don't think that either G. P. B. or the editor himself intended that the article should stand in support of the theory of the *immaculate conception*."

I am quoting the foregoing for two reasons: 1. Because it expresses so fully the position of the editor of this magazine; and 2. Because it shows that the member of the Board who wrote it was not misled by Bro. G. P. B.'s somewhat loose method of expression.

If the members of Carondelet Council will read the article again, they will find that its caption is "THE MAIN THING". This of itself gives the setting for the entire article. And to what did the author refer by that title? The article, from beginning to end, points out that "The Main Thing" is the *Teaching* of the Master; his life and his mission—and the closing sentence of the article seems to clinch the writer's purpose beyond all question. He says:

"Let us ignore all trivial non-essentials, and see that our lives express only THE MAIN THING."

To him the theory of the immaculate conception is one of the "non-essentials" to be ignored.

It is the purpose of the editor of this magazine to see that nothing whatsoever goes into its columns which is distinctly out of alignment and harmony with the teachings and findings of the Great School of Natural Science, so far as that may be humanly possible. This incident, however, has its value, and no doubt to G. P. B. as well as to others. It suggests the vital importance of exact and simple language among all who attempt to speak for the School. Every sentence should be so simple and direct that it can have but one meaning, and that the meaning in the mind of the writer. The moment ambiguity creeps in, that moment the door of "interpretation" and inevitable discussion and disputation is opened.

But, in order to be sure what G. P. B. had in mind, I am going to ask him to state, in the fewest and simplest words possible, in some future issue of this magazine, just what was in his mind when he penned the words quoted from his article. Especially do I wish him to make clear whether or not he is under the impression that the Great School accepts, or endorses, the doctrine of the *immaculate conception*. And if so, on what he bases his impression.

I will say in advance, however, that I do not believe he has any such ideas or impressions; and I do not believe he intended to convey such an idea in the article referred to.

This incident may also have its value to our readers, as well as to those who write for the magazine. If at any time they find in our columns an expression that is ambiguous, or not entirely clear to them, one of the surest means of arriving at what the writer intended to convey, is to study it in the light of the entire context of the article wherein it appears. Do not take any single expression alone, but take it in its relation to, and connection with, *all* that the writer has said upon the subject.

But remember this: The Great School does not dogmatize upon anything whatsoever which lies beyond the limits of exact science. What it knows it has demonstrated. What it has not yet demonstrated it is careful not to declare. TK.

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